



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

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| 1. <i>Edha (when/whereas) befell-she^y The Wa'gea'to^{w1} (Doom's Day Event).</i> ^w | إِذَا وَقَعَتِ الْوَاقِعَةُ ١ |
| 2. Not for its ^w befalling-she ^y a liar-she. ^{y2} | لَيْسَ لَوْعَتِهَا كَاذِبَةٌ ٢ |
| 3. [<i>It^w</i>] (<i>is</i>) a Debaser-she ^y , a Lifter-she. ^{y3} | خَافِضَةٌ رَافِعَةٌ ٣ |
| 4. <i>Edha (when/whereas) rujja'te (had been convulsed-she^y) the Earth^w a rajjan⁴ (ever/stout convulsion).</i> | إِذَا رَجَّتِ الْأَرْضُ رَجًا ٤ |
| 5. And <i>bussa'te (had been pulverized-she^y) the mountains* a bassan⁵ (ever/stout pulverizing).</i> | وُدَّتِ الْجِبَالُ بَسًا ٥ |
| 6. Then was-she ^y a fine dust <i>munbathan⁶ (that which had been scattered).</i> | فَكَانَتْ هَبَاءً مُنْبَثًا ٦ |
| 7. And you ^c were pairs three. | وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ٧ |
| 8. So companions (<i>of</i>) the <i>maymana'te^{w7} (blessing/fortune/-right-sidedness)</i> , ^w what the <i>maymana'te^w</i> companions. | فَأَصْحَبُ الْيَمِينِ مَا أَصْحَبُ الْيَمِينِ ٨ |
| 9. And companions (<i>of</i>) the <i>mash'ama'te^{w8} (misfortune/left-sidedness)</i> , ^w what the <i>mash'ama'te's^w</i> companions. | وَأَصْحَبُ الشِّمَالِ مَا أَصْحَبُ الشِّمَالِ ٩ |
| 10. And the foregoers, the foregoers. | وَالسَّابِقُونَ السَّابِقُونَ ١٠ |
| 11. Those (<i>are</i>) the <i>mugarraboona⁹ (ones-brought-near to Allah/favored and neared to Allah).</i> | أُولَئِكَ الْمُقَرَّبُونَ ١١ |
| 12. In paradises ^w /gardens ^w (<i>of</i>) the <i>na'eeme(permanent mental and physical delights in the highest chambers of Paradise).</i> | فِي جَنَّاتِ النَّعِيمِ ١٢ |
| 13. A batch ^w of The Firsts. | ثَلَاثَةٌ مِنَ الْأُولَى ١٣ |
| 14. And a few of The Lasts. | وَقَلِيلٌ مِنَ الْآخِرِينَ ١٤ |
| 15. On beds ^x <i>mawdbona'ten^{w10} (doubly well weaved with pearls).</i> | عَلَى سُرُرٍ مَوْضُونَةٍ ١٥ |
| 16. Reclining/recliners they ^z (<i>are</i>) on it ^w mutually fronting (<i>tête-à-tête</i>). | مُتَّكِئِينَ عَلَيْهَا مُتَقَابِلِينَ ١٦ |

¹ The word “الواقعة” is a *feminine noun* in Arabic, so the superscript “^w”. Clearly the “ة التانيث” in “الواقعة” is *feminine indicator*.

² The word “كاذبة” is *infinitive noun* for “الكذب” = falsification or untruth, meaning not to be heard regarding it any false say. See تفسير القرطبي.

³ The words “Debaser” and “Lifter” are both associated with “الواقعة,” which is *feminine noun* in Arabic. So the [*She-*] is prefixed to both the “debaser” and the “lifter.”

⁴ The word “رجا” is *إسم مصدر = مفعول مطلق* = infinitive noun in English, i.e. to emphasize it or make it plain. So, the word “stout” is used to qualify “shaking” to intensify the shaking.

*The word “جبال” = “mountains” is a *broken plural*, so the reference to it is by *feminine pronoun* as: pulverized-she^y.

⁵ Ibid, but only regarding “pulverizing.” To be noted also is “بسا” could mean “speedily driven,” (“Day We (cause) the mountains (to) tread” (S18:47).

⁶ The word “munbatha” is *singular, objective, masculine noun*, with no English equivalent, meaning that which has been scattered.

⁷ The word “اليمين” means = “جهة اليمين” = “right sidedness,” or “اليمين” = “ما يدعو لليمن والبرك” = questing good omen + blessing.

⁸ The “المشامة” means “جهة الشمال” = “left sidedness,” or “المشامة” = “ما يدعو للشأم والنحس” = foreboding bad omen and misfortune.

⁹ The word “المقربون” is *masculine, plural, objective noun* of those favored and neared to Allah, and for which there is no English equivalent per se.

¹⁰ The word “موضونة” means: doubly well weaved with pearls decorating it. See التاج. Also, see القرطبي. Others say: “well weaved with gold.” See explanation of Sheikh Makhloof.

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| 17. Circumambulating on them children (<i>that had been made</i>) immortals. | يَطُوفُ عَلَيْهِمْ وَلَدَانِ مُخَلَّدُونَ ﴿١٧﴾ |
| 18. By goblets and ewers and glasses ¹¹ of an ever-flow. | بِأَكْوَابٍ وَأَبَارِيقٍ وَكَأْسٍ مِنْ مَعِينٍ ﴿١٨﴾ |
| 19. Neither <i>youssaddaona</i> ¹² (<i>have headache/headiness they</i> ^z) <i>a'n</i> ¹³ (<i>because of</i>) it ^w and nor intoxicate they. ^z | لَا يَصْدَعُونَ عَنْهَا وَلَا يَتْرَفُونَ ﴿١٩﴾ |
| 20. And a fruit ^{w14} of what they ^z choose. | وَفَيْكِهِ مِمَّا يَتَخَيَّرُونَ ﴿٢٠﴾ |
| 21. And birds' meat of what they ^z wish. | وَلَحْمِ طَيْرٍ مِمَّا يَشْتَهُونَ ﴿٢١﴾ |
| 22. And <i>hooron-eenon</i> ^w (<i>females of fair skin, large eyes whose white is very white and the black is very black</i>). ^w | وَحُورٍ عِينٍ ﴿٢٢﴾ |
| 23. As likes the pearls ^w <i>maknoo'ne</i> (<i>rather clean/ covered and well protected</i>). | كَأَمْثَلِ اللُّؤْلُؤِ الْمَكْنُونِ ﴿٢٣﴾ |
| 24. (<i>It is</i>) requital by what they ^z were working they. ^z | جَزَاءٌ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾ |
| 25. Neither hear they ^z in it ^w a frivolity and nor a sinfulness. | لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿٢٥﴾ |
| 26. But a <i>qeelan</i> ¹⁵ (<i>a say, which was said</i>): peace, peace. | إِلَّا قِيلًا سَلَامًا سَلَامًا ﴿٢٦﴾ |
| 27. And companions (<i>of</i>) the <i>yamee'ne</i> (<i>right-sidedness/- fortunateness</i>); what companions (<i>of</i>) <i>yamee'ne</i> . | وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ﴿٢٧﴾ |
| 28. In lote-tree, ^w <i>makhdhoo'den</i> ¹⁶ (<i>made thorn-less</i>). | فِي سِدْرٍ مَخْضُودٍ ﴿٢٨﴾ |
| 29. And banana/acacia-tree ¹⁷ <i>mandhoo'den</i> (<i>made tiered</i>). | وَطَلْحٍ مَنْضُودٍ ﴿٢٩﴾ |
| 30. And a shade <i>mamdoo'den</i> ¹⁸ (<i>that which is extended</i>). | وِظِلٍّ مَمْدُودٍ ﴿٣٠﴾ |
| 31. And a water <i>maskoo'ben</i> ¹⁹ (<i>torrentially poured</i>). | وَمَاءٍ مَسْكُوبٍ ﴿٣١﴾ |
| 32. And fruit ^{w20} multitudinous. | وَفَيْكِهِ كَثِيرَةٍ ﴿٣٢﴾ |
| 33. Neither [<i>it</i> ^w] (<i>is</i>) <i>maqtooa'ten</i> ^{w21} (<i>not-incessant</i>) ^w nor <i>mamnoo'a'ten</i> ^{w22} [<i>it</i> ^w] (<i>that which is prohibited</i>). | لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾ |
| 34. And <i>foroshen</i> ^x (<i>spouses/ wives for bed-pleasure</i>) <i>marfoo'a'ten</i> ^{w23} (<i>being made lofty/ in status-elevated</i>). | وَفُرْشٍ مَرْفُوعَةٍ ﴿٣٤﴾ |
| 35. Verily We established them ^y a genesis ²⁴ (<i>totally anen</i>). | إِنَّا أَنْشَأْنَهُنَّ إِنْشَاءً ﴿٣٥﴾ |
| 36. So We made them ^y virgins. | فَجَعَلْنَهُنَّ أَبْكَارًا ﴿٣٦﴾ |
| 37. <i>Oroban</i> (<i>chastely husband-lovers</i>) <i>atrabn</i> (<i>agers-identical</i>). | عُرُبًا أَتْرَابًا ﴿٣٧﴾ |
| 38. For the <i>yamee'ne</i> (<i>right-sidedness/ fortunateness</i>) companions. | لَأَصْحَابِ الْيَمِينِ ﴿٣٨﴾ |

¹¹ The word “كَأْسٍ” in Arabic refers the glass itself or the glass of wine, see تفسير الطبري.

¹² The word “يَصْدَعُونَ” could mean: (1) they have headache, or (2) have onus.

¹³ See the Lexicon attached to this Translation regarding the various meanings of the preposition “عَنْ.”

¹⁴ The word “فَيْكِهِ” = “fruit” in Arabic is feminine-gender. Hence it and its qualifier adjective are feminized by ^w.

¹⁵ The word “قِيلَ” is that which was said=say.

¹⁶ The word “مَخْضُودٌ” is singular, masculine objective noun, with no English equivalent.

¹⁷ The word “طَلْحٌ” mostly means “banana-tree” but some time it may mean acacia-tree.

¹⁸ The word “مَمْدُودٌ” is singular, masculine objective noun, with no English equivalent.

¹⁹ The word “مَسْكُوبٌ” is singular, masculine objective noun, with no English equivalent.

²⁰ The word “فَيْكِهِ” = “fruit” in Arabic is feminine-gender. Hence it and its qualifier adjective are feminized by ^w.

²¹ The word “مَقْطُوعَةٍ” is plural, feminine objective noun, with no exact English equivalent.

²² The word “مَمْنُوعَةٍ” is plural, feminine objective noun, with no English equivalent.

²³ The word “مَرْفُوعَةٍ” = [she-they] elevated, plural, feminine objective noun, with no English equivalent. Also, the “beds” here is a figuratively or metonymically speaking for the wives, as explained by the following Ayat.

²⁴ That is a fresh creation, without the birth associated with those of the world.

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| 39. A <i>thollaton</i> (batch) ^w of The Firsts. | ثَلَاثَةٌ مِنَ الْأَوَّلِينَ ﴿٣٩﴾ |
| 40. And a <i>thollaton</i> (batch) ^w of The Lasts. | وَأُثْلَّةٌ مِنَ الْآخِرِينَ ﴿٤٠﴾ |
| 41. And companions (of) the <i>shema'le</i> (misfortune/ left-sidedness); what the <i>shema'les</i> companions. | وَأَصْحَابُ الشِّبَالِ مَا أَصْحَابُ الشِّبَالِ ﴿٤١﴾ |
| 42. In a <i>samoomen</i> (hot wind) and <i>ha'meemen</i> ²⁵ (maximally heated/cooled water). | فِي سَمُومٍ وَحَمِيمٍ ﴿٤٢﴾ |
| 43. And a shade of <i>yahmoomen</i> (profoundly black smoke). | وَضِلٌّ مِّنْ تَحْمُومٍ ﴿٤٣﴾ |
| 44. Neither cool and nor <i>ka'reemen</i> ²⁶ (bounty-giver and ennobler and of multiple uses/effects). | لَا بَارِدٍ وَلَا كَرِيمٍ ﴿٤٤﴾ |
| 45. Verily they were before <i>tha'leka</i> (afar-that-it/that) ^x <i>mutrafeena</i> (they who had been luxuriated). | إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ ﴿٤٥﴾ |
| 46. And they ^z were insisting on the subornation ²⁷ the great. | وَكَانُوا يُصِرُّونَ عَلَى الْحِنثِ الْعَظِيمِ ﴿٤٦﴾ |
| 47. And they ^z were saying: are <i>edha</i> (when/whereas) we died and we were <i>tora'ban</i> (crushed sand) and bones, are we surely <i>maboothoona</i> (they ^z that are to be resurrected). | وَكَانُوا يَقُولُونَ أَبِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَعْنَا لَمَبْعُوثُونَ ﴿٤٧﴾ |
| 48. Are [and] our fathers the firsts. | أَوَآبَاؤُنَا الْأَوَّلُونَ ﴿٤٨﴾ |
| 49. Let-say [you ^s]: verily the firsts and the lasts. | قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ﴿٤٩﴾ |
| 50. Surely <i>majmo'oona</i> (additively gathered you ^z) to an appointment, day <i>ma'aloomen</i> (that which is known). | لَمَجْمُوعُونَ إِلَىٰ مِيقَاتٍ يَوْمَ مَعْلُومٍ ﴿٥٠﴾ |
| 51. Afterwards verily you, ^b O you the strayers the deniers. | ثُمَّ إِنَّكُمْ أَهْلُ الْأَضَالُونَ الْمُكْذِبُونَ ﴿٥١﴾ |
| 52. Surely (are) eaters you ^z from trees ^w of <i>zaggoomen</i> (most distasteful and evil fruit in Hell). | لَا يَكُونُ مِنْ شَجَرٍ مِّنْ رَّقُومٍ ﴿٥٢﴾ |
| 53. So fillers you ^z (shall be) from it ^w the bellies. | فَمَا لَعُونَ مِنْهَا الْبُطُونَ ﴿٥٣﴾ |
| 54. Then drinking/ drinkers you ^z (are), on it ^x of the <i>ha'meeme</i> ²⁸ (maximally heated/cooled water). | فَشَرِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ﴿٥٤﴾ |
| 55. So drinking/ drinkers you ^z (are) drinking (of) the <i>beeme</i> (unquenchable-camels). | فَشَرِبُونَ شُرْبَ آهِيمٍ ﴿٥٥﴾ |
| 56. This (is) their <i>nozolo</i> ²⁹ (hospitality-residence), (on the) <i>Deen's</i> (Requital's) Day. ³⁰ | هَذَا نَزْلُكُمْ يَوْمَ الدِّينِ ﴿٥٦﴾ |
| 57. We created you ^b ; so <i>lawla</i> (why have not) <i>tosaddeqona</i> (you ^z affirm as true). | لَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ ﴿٥٧﴾ |
| 58. Have you ^c seen what you ^z ejaculate | أَفَرَأَيْتُمْ مَا تُمْنُونَ ﴿٥٨﴾ |
| 59. Are you ^f creating it ^x or We (are) the Creators. | أَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ ﴿٥٩﴾ |

²⁵ The word “hameem”=“حَمِيمٌ,” has no English equivalent *per se*. So, we transliterate and parenthetically explain. The word “hameem”=“حَمِيمٌ,” has at least four different meanings, one of which is a paradoxical meaning of maximally heated water or cooled water or could be just warm water. In this paradoxical sense most of the time it is the maximally heated water is intended. A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain. See اللسان.

²⁶ The word “kareem”=“كَرِيمٌ” is a subjective, singular, masculine noun. It has no exact English equivalent, as explained at length in footnote 28 of the Introduction to this Translation. Summarily: bounty-giver and ennobler.

²⁷ The word “hinth” has two meanings: (1) subornation (false-oath) or (2) sin. See اللسان. Both meanings could apply here.

²⁸ See footnote 25 below regarding حَمِيمٌ.

²⁹ The word “nuzul” has several meanings: (1) hospitality, (2) hospitality needs and trappings for guests, (3) the guest-resident, (4) residence itself, (5) pension place, (6) lodging place for travelers, (7) the yield of a cultivated land.

³⁰ The word “al-din” has several meanings: (1) religion, (2) recompense, (3) reckoning, (4) Day of Judgment.

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| 60. We fated among you ^b the death and not We surely (are) <i>masbooqeena</i> ³¹ (ones that are surpassed/ outpaced). | لَحْنٌ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَمَا لَحْنٌ بِمَسْبُوقِينَ ﴿٦٠﴾ |
| 61. On that We substitute your ⁿ likes and We establish you ^b in what not you ^z know. | عَلَى أَنْ نُبَدِّلَ أَمْثَلَكُمْ وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ ﴿٦١﴾ |
| 62. And <i>laqad</i> (verily, already and affirmatively) knew you ^c the genesis ^w the first ^w so <i>lawla</i> (why do not) reminisce you. ^z | وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ﴿٦٢﴾ |
| 63. Have seen you ^c what you ^z till. | أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿٦٣﴾ |
| 64. Are you ^f <i>ta-zra'aona</i> ³² (you ^z germinate) it ^x or (are) We the <i>za'are-aona</i> ³³ (the causers of its sprouting). | أَأَنْتُمْ تَزْرَعُونَهُ أَمْ لَحْنُ الزَّرْعُونَ ﴿٦٤﴾ |
| 65. If ³⁴ We will surely made it ^x We debris, then remained you ^c wondering (in regret). ³⁵ | لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَبًا فَظَلْتُمْ تَفَكَّهُونَ ﴿٦٥﴾ |
| 66. Verily we surely (are) <i>mugbramoona</i> ³⁶ (ones who are adherent to lasting ruinous torment). | إِنَّا لَمُغْرَمُونَ ﴿٦٦﴾ |
| 67. Rather we (are) <i>mahromoona</i> (he-they who are prohibited from some-thing). | بَلْ لَحْنٌ مَحْرُومُونَ ﴿٦٧﴾ |
| 68. Have then seen you ^c the water which you ^z drink. | أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٦٨﴾ |
| 69. Are you ^f (who had) descended it ^x from the <i>muẓ'ne</i> ³⁷ (white clouds that are bearers of pure water) or (are) We the <i>munzeloona</i> ³⁸ (Causers of its descending). | أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ لَحْنُ الْمَنْزِلُونَ ﴿٦٩﴾ |
| 70. If ³⁹ We will, We made it ^x <i>ojajan</i> ⁴⁰ (rather salty and bitter-hot), so <i>lawla</i> (why do not) you ^z thank. | لَوْ نَشَاءُ جَعَلْنَاهُ أَجَاجًا فَلَوْلَا تَشْكُرُونَ ﴿٧٠﴾ |
| 71. Have then seen you ^c the fire ^w [the] which ^u <i>toroona</i> (you ^z enkindle). | أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٧١﴾ |
| 72. Have you ^c established its ^w tree ^w or (are) We the Establishers. | أَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ لَحْنُ الْمُنْشِئِينَ ﴿٧٢﴾ |
| 73. We made it ^w a reminder-she ^{y41} and a <i>mata'an</i> ⁴² (resource for a transitory worldly delight) for the <i>mugveena</i> ⁴³ (barren- desert peregrinators whose food supply had depleted). | لَحْنٌ جَعَلْنَاهَا تَذَكُّرًا وَفِتْنَةً لِّلْمُقْوِينَ ﴿٧٣﴾ |
| 74. So <i>sabbeh</i> ⁴⁴ (let-say [you ^s]: Subhana Allah) by your ^t Lord's name The Great. | فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٧٤﴾ |

³¹ The word “مَسْبُوقِينَ” is plural, masculine objective noun, with no English equivalent.

³² Meaning: cause it to germinate, sprout, and become crop ready for harvesting. Some translators use the word “grow.” Only figuratively, the word “grow” can be used as a synonym for “zur-a.” Grow=Nama or Yanmee, or Yanmo for adding to wealth, finance, fuel to fire, or adding more seeds to the soil in order to produce more quantity, etc. However, it is not suitable for the specific meaning intended by the great Ayah.

³³ Meaning: Causer of it to germinate, sprout and become crop ready for harvesting.

³⁴ The particle “لو” since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a “لو” amounts to “if” or “when.” See معني اللبیب، ابن هشام.

³⁵ The word “فأكهون” means “تتعجبون”=wondering, see التاج. Also see القرطبي.

³⁶ Qur'an commentators are at variance as the meaning of the word “مُغْرَمُونَ” is plural of “مُغْرَمٌ” which, from a linguistic point of view stands for: (1) he who is so fond and attached to some thing in a punishing manner, (2) a debtor or one in a mulct, (3) adherent to a lasting ruinous torment. See القرطبي اللسان والطبري.

³⁷ “Muẓ'ne” are the clouds, or the white clouds, that bear very pure water, not any water.

³⁸ The word “munzeloona” is plural, masculine subjective noun, meaning the causers of the descending. Hence “munzeloona” has no English equivalent. Descender= one that descends, gives a different meaning.

³⁹ See footnote 34 above regarding “لو”.

⁴⁰ The word “أجاج” means salty, and strongly salty and bitter-hot. For definition of “أجاج” see الراغب و اللسان.

⁴¹ The word “التذكُّرَة” means that which reminds or by which one is reminded. See البصائر.

⁴² The word “متاع”=“mata'an” is rooted in the word “مَتَعَ”=“matta'a” with many meanings, among them: resources of transitory worldly delight. See the Lexicon attached to this Translation for elaboration.

⁴³ The word “المقوين”=“أهل القواء”=أهل الفقر means those that travel and dwell in barren deserts. See تذكرة الأريب، تفسير الطبري لأبن الجوزي.

| | |
|---|---|
| 75. So not ⁴⁵ . <i>Oqsemo</i> ([I] <i>oath</i>) by the stars' steads. | ﴿٧٥﴾ فَلَا أَقْسَمُ بِمَوَاقِعِ النُّجُومِ |
| 76. And verily it ^x surely (<i>is</i>) <i>qasamon</i> (<i>an oath</i>), if/had you ^z knowing, great. | ﴿٧٦﴾ وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ |
| 77. Verily it ^x (<i>is</i>) surely a <i>Qur'an-kareemon</i> ⁴⁶ (<i>bounty-giver and ennobler and of multiple uses and effects</i>). | ﴿٧٧﴾ إِنَّهُ لَقُرْآنٌ كَرِيمٌ |
| 78. In a book ^x <i>maknoonen</i> (<i>rather clean/ covered and well guarded</i>). | ﴿٧٨﴾ فِي كِتَابٍ مَكْنُونٍ |
| 79. Not touch it ^x except the <i>muttabharoona</i> (<i>he-they who had been purged</i>). | ﴿٧٩﴾ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ |
| 80. A descending ⁴⁷ (<i>it^x is</i>) from the worlds' Lord. | ﴿٨٠﴾ تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ |
| 81. Do then in this discourse you ^f (<i>are</i>) fawners. ⁴⁸ | ﴿٨١﴾ أَفَيْسَ الذِّخْرِ أَنتُمْ مَّدْهُونُونَ |
| 82. And you ^z make your ⁿ <i>rez'qa</i> ^x (<i>lot/ victuals for sustenance- /rain</i>) ^x that you ^b deny. | ﴿٨٢﴾ وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ |
| 83. So <i>lanla</i> (<i>why have not</i>) <i>edha</i> (<i>when/ whereas</i>) it ^w reached the throat. ⁴⁹ | ﴿٨٣﴾ فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ |
| 84. While you ^f when-then you ^z (<i>are</i>) looking/waiting. ⁵⁰ | ﴿٨٤﴾ وَأَنتُمْ حِينِيذٍ تَنْظُرُونَ |
| 85. And/while ⁵¹ We (<i>are</i>) nearer to him than you ^b [and,] but not discern/sight you. ^z | ﴿٨٥﴾ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ |
| 86. So <i>lanla</i> (<i>why have not</i>) <i>en</i> (<i>if</i>) were you ^c other than <i>madeneena</i> ⁵² (<i>he-they: who are held accountable and judged</i>). | ﴿٨٦﴾ فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ |
| 87. You ^z return it ^w <i>en</i> (<i>if</i>) you ^c were <i>ssadeqeena</i> (<i>always truth enforcers/ credible</i>). | ﴿٨٧﴾ تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ |
| 88. Then either <i>en</i> (<i>if</i>) he [was] of the <i>mugarrabeena</i> (<i>they who are favored/ made near to Allah</i>). | ﴿٨٨﴾ فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ |
| 89. Then <i>raw'hon</i> (<i>fresh breeze</i>) ⁵³ and <i>rayha'non</i> ⁵⁴ (<i>provision- /sweet basil</i>) and <i>naeem's</i> (<i>permanent mental and physical delights in the highest chambers of Paradise</i>)'s garden. ^w | ﴿٨٩﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ |
| 90. And, however <i>en</i> (<i>if</i>) [<i>he</i>] [<i>was</i>] of the <i>yameene's</i> companions. | ﴿٩٠﴾ وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ |
| 91. Then peace for you ^g of the <i>yameene's</i> companions. | ﴿٩١﴾ فَسَلَامٌ لَّكَ مِنْ أَصْحَابِ الْيَمِينِ |
| 92. And, however <i>en</i> (<i>if</i>) [<i>he</i>] [<i>was</i>] of the deniers, the strayers. | ﴿٩٢﴾ وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ |
| 93. Then (<i>for him</i>) a hospitality of <i>hameemen</i> ⁵⁵ (<i>maximally heated/cooled water</i>). | ﴿٩٣﴾ فَتَزِلُّ مِنَ حَمِيمٍ |

⁴⁴ The word *sabbeh* means: (*let-say* [you^{pl}]: *Subhana Allah*, meaning: hallowedly and marvelously deeming Allah transcending all defects, and all solemnly stand in awe and utmost consecration of Allah.

⁴⁵ The particle “لَا,” by consensus is a negation particle. See الدر المصون، احمد حلي. However, the following Ayah (S:56 :76) confirms that “So no. I swear by the stars' steads” is a great oath. It is like in many Arabic quarters when they want to emphasize a certain point to some-one else they say: “I don't enjoin you” meaning I do enjoin you to do so and so. It is equivalent in English to say: I need not remind you. When indeed I do want to remind him.

⁴⁶ See footnote 26 above regarding “*kareem*” = “كريم.”

⁴⁷ The word “تنزيل” has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array. See التاج.

⁴⁸ The word “مدنون” are the fawners, meaning they who flatter/ supple and compromise.

⁴⁹ The “*it*” in this great Ayah refers to the “soul.”

⁵⁰ The word “تنظرون” could mean “waiting” (i.e. تنتظرون) when the soul leaves the person.

⁵¹ This “و” could be: حالية أو استأنافية أو اعتراضية. See إعراب القرآن، محمود صاف.

⁵² The word “مدنين” = is masculine, plural, objective noun, hence: ones who are owned, or ones-judged meaning: “مجزيين,” = to be recompensed, good or bad each accordingly. See التاج and الراغب. “مدنين” could mean resurrected.

⁵³ It is stated in “اللسان” for the word “*ar-Rooh*” and “*ar-Rawh*” several meanings: (1) mercy and (2) Isa, son of Mary (Jesus). However, “*ar-Rooh*” (*the Rooh*) there are at least ten distinct meanings: (1) mercy, (2) soul, (3) The Qur'an, (4) the revelation (Qur'an or any other divine message), (5) the Command, (6) the individual entity, (7) the rejoicing (8) creatures who are special angels, who are “guardians” over the angels who are the guardians over the humans, and for “*ar-Rawh*” (9) the fresh breeze, and (10) rest.

⁵⁴ The word “الريحان” has two distinct meanings: (1) provision, as in this Ayah see الراغب; and (2) sweet basil.

⁵⁵ See footnote 25 above regarding حميم.

94. And a *tassleyato*⁵⁶ (*broiling/ burning on/ by*) *Jaheeme*⁵⁷ (*intensely-blazing Fire^w*).

وَتَصْلِيَةُ جَحِيمٍ ﴿٩٤﴾

95. Verily this (*is*) surely right (*of*) the certitude.

إِنَّ هَذَا هُوَ حَقُّ الْيَقِينِ ﴿٩٥﴾

96. So *sabbeh*⁵⁸ (*let-say [you^s]: Subhana Allah*) by your^t Lord's name the great.

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٩٦﴾

⁵⁶ The word “صَالُو” transliterated “ssalo” here for lack of a properly corresponding word in English, means *broiling/ burning*, as if the entire body is *immersed* in the intensely heated Fire.

⁵⁷ The word “جَحِيم” is proper noun, but it means *intensely blazing fire*. See **الراغب**.

⁵⁸ See footnote 1 next regarding *sabbeh*. +